A SERMON

Preached before

THE

ARTILLERY COMPANY,

AT

St. *Andrews Undershaft, August* the 30th 1670.

And at their earnest Request,

PUBLISHED.

By *WILLIAM DURHAM*, B.D. Rector of St. *Mildreds Breadstreet, London.*

Rei Militaris virtus cæteris præstat virtutibus; Multo plus adfert dignitatis Res Militaris, quam Juris Civilis Gloria. Cicero.

Honestas idoneum militem reddit: Verecundia, dum prohibet fugere, facit esse victorem. Vegetius de re Milit.

LONDON,

Printed by *T. R.* for *Samuel Gellibrand*, at the Sign of the *Golden-Ball* in St. *Paul's Church-Yard*, 1671.

A SERMON

Preached before

THE

ARTILLERY COMPANY

AT

PUBLISHED.

TO MY

Very worthy, and much Honoured Friends,

The Honourable

Sir *John Robinson* Knight and Baronet, Lievtenant, of his Majesties Tower of *London*, Alderman, and President of the *Artillery Company*.

Sir *Joseph Sheldon*, Knight and Alderman, Vice-President.

Sir *Thomas Player* Knight, Leader.

Collonel *John Mews*, Treasurer.

Sir { *John Robinson* / *George Waterman* / *Thomas Davies* / *John Smith* } Knights and Aldermen. { *Collonel John Mews* / *Capt. George Perryer* / *Major Tho. Gunston* / *Capt. William Cooper* } Stewards.

And to the whole Court of Assistants, Field-Officers, Captains, and Gentlemen, Professing and Exercising Armes in that *Famous* and *Honourable Society*.

SIRS,

I Was with much Reluctancy that I prevailed with my self, to Preach this Sermon, but with much more, to Print it. Not but that I had a great willingness to serve you

in both; but because I judged my self unmeet for either. I was never, when Younger, *fond of such Publique Imployments; Nor valued my self so high, as to think this busy World at leasure to concern themselves with any thing that I could publish. Much less can I cherish such vain thoughts now, when* broken *(to say nothing of hard usage) with* Age *and* Infirmities. *Might I have been left to mine own* Beloved Privacies, *you had never had the trouble, either to have* Heard or Read this. *But as I affect not* Popularity, *so I perfectly hate* Incivility *and* Ingratitude. *Your great kindness hath obliged me to gratify you in what I may; and your* Importunity *hath prevailed to have it Preach't and Published. Importunity prevails with God; and what am I that I should stand out against so many* Gallant men, *and good Friends, who have prest me till I was asham'd?*

May

May it find but the like Acceptance with you in the Reading, *as it did in* Preaching, *it will be incouragement enough to skreen it, against all the Censures it may meet with all.*

But I am very little sollicitous for its defence, so long as Les Gens d'Armes, *the whole Artillery of this* Royal City, *have invited and undertaken its* Patronage. *Indeed, not to defend so much* it, *as their* own Judgements, *who have pleased by their approving and desiring it, to make it their own. If it prove* acceptable *to* you, *and in any measure* Serviceable *to the* Publique, *it will be abundant contentment and satisfaction, to*

Gentlemen,

October the 12th 1670.

Your much obliged Friend and humble Servant,

William Durham.

The Epistle.

May it find but the like Acceptance with you in the Reading, as it did in Preaching, it will be incouragement enough to skreen it, against all the Censures it may meet withall.

But I am very little solicitous for its defence, so long as Les Gens d'Armes, the whole Artillery of this Royal City, have invited and undertaken its Patronage. Indeed, not to defend so much it, as their own Judgements, who have pleased by their approving and desiring it, to make it their own. If it prove acceptable to you, and in any measure Serviceable to the Publique it will be abundant contentment and satisfaction, to

Gentlemen,

October the 12th 1670.

Your much obliged Friend

and humble Servant,

William Durham.

A SERMON

Preached before the *Artillery Company*, at St *Andrews Undershaft, August* the 30th 1670.

I Cor. XVI. 13.

Watch ye, stand fast in the Faith, quit your selves like men, be strong.

THough *Religion* in it self be the sweetest thing in the World, all whose paths are pleasantness, and all her wayes are peace; yet the *Exercise* of it in a Christian life is usually set forth by such things as are accompanied with *pains* and *danger*.

A Christians life is compared to that of a Husbandman, who must endure all weather, the Summers heat, and the Winters cold; he must be at pains to Plow and Sow, if he intend to

To a Travellers, who must expect all wayes; sometimes he meets with high and craggy Rocks, and sometimes with swelling Brooks, and dirty Sloughs.

To a Merchants, who ventures himself on the merciless Waves; now tost as high as Heaven, now tumbled as low as Hell (as *David* speaks) alwayes within an inch or two of death.

To a Soldiers life, which is ever attended with fears and dangers; he walks perpetually at the points of Swords, and mouth of Cannons, and alwayes bears his life in his hand.

A Christian life, then, is a spiritual Warfare, which is of all Wars the most dangerous; the Enemy being numerous, potent, subtle, within us; and that which lyes at stake, the Soul, being infinitely more worth then all *Alexanders Conquests*; and in this lyes our present Work.

The terms of the Text are *Military* all, and so, sutable enough to the occasion, however they prove in the handling.

You must not expect that I should deal with you at your own *Weapons*, having (as *David* said of *Sauls* Armour) never proved them.

Not that I should read a *Military Lecture*, being utterly unacquainted with the Learning of the *Tacticks*, and never having (that I know of) so much as seen that *Book of Jasher*, which teaches the use of the *Bow*.

If I can onely make the *Offices* and *Duties* of a Soldier conduce to the illustration of our *Christian Warfare*, 'tis as much as I aim at, or can be reasonably expected from my *Profession*.

And if herein I fall short (as 'tis more then probable) you have nothing to blame, but your own misguided choice.

Miles Emeritus, a superannuated Soldier, was by the *Law of Arms*, exempted from publick service. But being overruled in this Plea, I have no way left, but being short, to gratifie you or my self: You, in relieving you from the inconvenience of your own Error; and my self, who being by your kindness, adjudged to run the *Gauntlope*, am obliged to make what haste I can in mine own defence.

There's a *Climax* or *Gradation* in the words, each word importing more then that which went before it.

1. *Watch ye*, be vigilant; which is the least that can be expected of a Soldier; if he faile here, he certainly miscarries.

2. *Stand fast*; Stand to your Arms, keep your Ground, maintain that Post, that's given you to defend, which is likeliest done by being Watchful.

3. *Quit your selves like men*; Not onely stand fast, but fight, and worst your Enemies: Keep your own Ground, and win theirs.

4. *Be strong*; Go on to compleat your Conquest, and having once subdued your Enemies, keep them under.

I begin with the first of these;

Γρηγορεῖτε. 1. *Watch ye*; A Metaphor taken from *Sentinels* in an Army, whose office is to be upon their *Watch-Tower*, to observe the motions of the Enemy, that there be no sudden assault or irruption into the *Camp* or *City*, and to give the *Alarum* of any approaching danger. Indeed *Watchfulness* becomes every Soldier upon Duty; he must have his eyes in his head, not sleep at his work.

When an Enemy is neer the *Camp*, or Beleagures the *Garrison*, it becomes every Soldier not

only

only to be *awake*, but to be *circumspect* and attend the Motions of the Enemy.

Vigilance is requisite in a Soldier, nothing more. What a great oversight and what a desperate hazard it is to be found sleeping, we may see in the case of *Saul* and his *Army*, when *David* came and took away his Spear and his Pitcher, while he and his men were all fast asleep: Where we may observe by the way, Though God is sayd to have delivered *Saul* into *Davids* hand, and this sleep to have fallen on the people from the Lord; though *David* might have struck him to the Earth with his own Spear, and spilt his blood, as easily as have powred out the water on the Ground, yet he neither would nor durst, but judges them worthy to dye for their negligence, in keeping no better the Lords Anointed. 1 Sam. 26. Vers. 8. 12.

Had he (as *Abishai* council'd him, and other have done since) followed the Conduct of Providence, he might have quickly eased himself of his Adversary; but he had a more certain Rule to walk by, the unerring word, for who (saith he) can lift up his hand against the Lords Anointed, and be guiltless? but that by the way. Vers. 8. 9.

The

Cant. 6. 4. The *Church* is an *Army* too, an army with *Banners*; The Lord of *Hoasts* is both her *Van* and *Rere*; her *Soldiers* are Angels, Martyrs, Apostles, all Christians; her *Weapons* are not Carnal, but *mighty*; her *Order* and disposition *Safe* and *Decent*: She hath her Watchmen too. *Son of man, I have made thee a Watchman over the House of Israel.* These are the *Pastors* and *Ministers* that Watch over their Souls; their Office is to foresee dangers, and to give warning; if he do so, and they will not heed it, they shall perish in their sin, but he hath delivered his own Soul. But if he give no warning, the peoples blood will God require at his hands. When the *Church* is resembled to an *Army*, then the *Ministers* are called *Watchmen*; when to a *Flock*, they are stil'd *Shepheards*. He doth but ill discharge the Office of a *Watchman*, who is never on the *Guard* but on *Pay-dayes*; nor he the Office of a *Shepheard*, who never sees his Flock but at *Shearing time*. An Army hath no greater *Enemies* then such *Watchmen*; nor can a Flock meet with verier *Wolves* then such *Shepheards*.

Isa. 52. 12. 2 Cor. 10. 4.

Ezech. 3. 17.

'Tis these mens Duties in a Special manner to Watch, but not theirs only; therefore what

May unto them I say unto all, *Watch*. This is the first thing required of us in our Spiritual Warfare, and that not without the highest reason; For Luke 13. 27.

1. We are incompast with Enemies which Watch all advantages against us to do us mischief. If you ask, who are they? The same that we abjur'd, when we were first listed into Gods *Artillery Ground*, the *Flesh*, the *World*, and the *Devil*. *Inimicus obsidet.*

The *Flesh*, an inbred and secret Enemy, and is thereby capable of doing us more mischief. The *World* batters us with *Cannons* on all sides, temptations of all sorts; temptations in our meat, drink, apparel, company, every thing. And the *Devil* who manages *both* these to his own advantage; would you know what an Enemy he is? Hear S. *Paul*, the *Major General* of the *Heathen-Christian Army*. Eph. 6. 12. *We wrestle not against Flesh and Blood*, (terms of weakness and diminution) *but against Principalities and Powers, against Spiritual wickedness in high Places*. For their *Number* they are many, the words are all in the *Plurall*, their Name is Legion; for their *Condition*, they are Great, *Principalities* and *Powers*; for their *Nature*, they are *Spirits*, who have got the advantage of the ground too, they are in high places; where as the

the Historian once said, *Non solum cum hoste, sed cum loco dimicandum est.*

The Devil is an Active Enemy; he hath his Methods, wiles and *stratagems of War*; he is *restless* and *indefatigable*; when he is beaten off from one Gate, he assaults us at another; he flyes from one extream to another; when he fails in drawing us to one sin, he offers the contrary. There was much reason then in that Exhortation of St. *Peter, Be Vigilant and sober, because your adversary the Devil goeth about night and day, like a roaring Lyon, seeking whom he may devour.* 1 Pet. 5. 8.

2. We are apt to be *dull and drowsie* in our best services. What between this indisposition, and the charms of the Devil, we are apt to sleep at our best duties. In that last and great conflict which the *Captain* of our Salvation had with the Prince of darkness, those great Commanders, *Peter, James,* and *John*, who had the honour and happiness to *trayl a Pike* under his imediate conduct, were drowsie and fell asleep; though the spirit was willing, (the searcher of hearts being Judge) yet the flesh was weak, and therefore there was great reason for that following admonition; *Watch and pray that ye enter not into temptation.* Mat. 26. 41.

3, To

3. To which let me add, That the *General* himself duly *walks the Round*, and observes in what posture his Soldiers are. * He is alwayes in the midst of the Golden Candlesticks, his Churches. He knows your works, your tribulation, patience, watchfulness, what they are, and will suddenly come to give every *Soldier* his pay, according to his works. The hour of his coming is uncertain, and therefore it behoves us to be still upon our *Watch*. He comes like a Thief in the night; and if the good man of the house had known at what houn the thief would have come, he would have *watched*. Such shall the coming of the Son of Man be. If he find you on your Guard, happy are ye; if not, you must expect what sleepy Soldiers use to suffer: Therefore *Watch*, because ye know not at what hour the Son of Man cometh, whether at midnight, or at the Cock-crowing, or at the dawning of the Day.

3. *Imperator despicit. Militibus imperator, potius quam hostibus metuendus est.* Val. Max.

Mat. 24. 42.

Give me leave only to touch upon the duties which are usually joyned with *Watching*, and I shall dismiss this point.

1. *Watch* and be *sober*; the best means to preserve our selves is to be vigilant; the best way to

be *watchfull* is to exercise sobriety, sobriety is a most necessary duty for a *Soldier*. A drunken *Soldier* cannot *watch*; and a sleepy Watchman betrayes himself and his truft. What if the Trumpet give an *Alarum* to Battel, and thou haft not an eare to hear it? What if thy *Generall* should come, and thou haft not an eye to see, nor tongue to answer him? What if the Enemy should approach, and thou haft neither a foot to stand, nor a hand to fight? *Take heed therefore leaft at any time your hearts be overcharged with surfetting and drunkennesse, and so that day come upon you unawares.* — *Watch ye therefore, that ye may be able to stand before the Son of man.* Luke 21. 34. 36.

2. *Watch* and *Pray* are usually joyned together, we cannot subsist without *prayer*, we cannot pray without *watchfulnesse*. We stand not by our own strength, but must fetch supplies from him who sets us on work; We never go forth in our own strength but we are worsted; seldome in his, but we prevail. It was by his help that *David* leapt over the wall, *i.e.* conquered all difficulties; when his Enemies thrust sore at him that he might fall, God was his strength, and that supported him. There's no man more obliged to *prayer* then the *Soldier*, Psalm 18. 29. Psalm. 118. 30.

Soldier, because none conflicts with greater difficulties and dangers; therefore above all men they ought to continue in *prayer*, and *watch* in the same with thanksgiving. That's the first part of a Soldiers Duty, *Watch*. Col. 4. 2.

2. We come to the second; [*Stand fast in the Faith.*] *Stare*: The word imports a firm and stable standing; it believes the *Soldier* to keep his ground, to stand stoutly to it, and rather then fly, to dye upon the Turf. A duty, then which nothing is more frequently commanded to a Christian *Soldier*; *Stand fast in the liberty wherewith Christ hath made you free. Stand fast in one Spirit. Stand fast in the Lord.* And here, *Stand fast in the Faith.* Gal 5. 1. 1. Phil 27. 2. Thes. 3. 8.

1. *In fide Deodata*; In that Faith which ye have given and plighted to God. There was among the *Romans* a *Military Oath* given to all their Soldiers, obliging them to be faithfull to their *Generals* and their *Cause*. We have all of us taken *Sacramentum Militiæ*; Our Baptismal vow ingages us to be faithful Soldiers to God, and to renounce the World the Flesh and the Devil. *Contestamur nos Diabolo renunciare, pompæ & Angelis ejus*, says *Tertull.* We have made our publick protestation, and solemnly abjured

the delights of the *Flesh*, the *Pomps and Vanities of the World*, with the *Devil and all his works*; and all this we are ingaged to, not only by *promise*, but by a solemne *Vow* made to *God*, before *Angels and Men*; we were not only *unjust* but *forsworn*, if we should not keep it. Remember that the Oath of God is upon you; Who is more odious then a *Revolter*? who is sentenced as a *Skellum, and hanging in effigie*? What greater perfidiousnes then for a Soldier, *transire in castra inimicorum*, to run from his Colours into the Enemies Camp, and to become a Soldier and Vassal to them, whom he hath solemnly abjured? What *Saul* said once to his People, *Can the* 1 Sam. 22. 7. *Son of Jesse give you Vineyards, and make you Captains of thousands*? I may say on better grounds, Can the *Devil* give such rewards as God can, that you forsake God to serve him?

What will you answer when the *Devil* shall plead with *Christ* for your souls at the last day? as Saint *Cyprian* brings him in, pleading his title to those who profest themselves Christians, and lived not answerable to their profession; the Question was, Whose they were, *Gods*, or the *Devils*, and to whom they did belong? The *Devil* he urges; Lord, they say

ſay, that thou art a righteous Judge, and I appeal to thine owne Judgment, whoſe thoſe Souls are, thine or mine: for my part, *Non crucem peſtuli, non cruorem fudi, non cœlum promiſi, &c.* I never ſuffered upon the Croſs for theſe men, never ſhed one drop of blood for them, never promiſed them Heaven; nor did they ever promiſe or ingage to be my Servants. *All* thoſe things *thou haſt done for them*, and *this they have done to thee.* Yet no ſooner could I hold up my finger, but *they would break all thy Laws, forget all their Vows and Obligations*, and ſerve me, before thee: Be thou thy ſelf a juſt Judge, and give ſentence, whoſe they are, *Thine or Mine.* Conſider, I beſeech you, what defence you can make againſt ſuch a Plea!

2. *Stand faſt.*] *In fide a Deo accepta; In the Faith that was once delivered to the Saints*: This is that which is chiefly meant in all the former Scriptures, and which Saint *Jude* bids us *earneſtly to contend for.* Verſe 3. *Be ye ſtedfaſt and unmoveable*, ſaith Saint *Paul*, as to points of Faith: and as to matters of practice, *always abounding in the work of the Lord*; this is that he preſſes on the *Epheſians*, that they be not as Children, *toſt up and down by every wind of Doctrine*; 1 Cor. 15. ult. Ch. 4. 14.

by

by the sleight of men, and cunning craftiness whereby they lye in wait to deceive; but grow up into him in all things who is the head, even Christ.

I have read of one *Philetas*, an excellent Poet and Critick (who flourisht in the dayes of *Alexander* the Great, and was School-Master to *Ptolomeus Philadelphus*, that great *Lover* and *Advancer* of *Learning*) that he was so thin and spare of body that he was fain to sole his Shoes with thick Plates of Lead, least every puff of wind should overturn him. How many are there that want such a poise and ballance in matters of Religion? Perfect *Moon-men*, who hardly appear two days in the same shape, of the same mind. Now they are of this perswasion, then of that, at last, of none; they begin in *Scepticism*, and (which is the genuine product) end in *Atheism*: But for you, being rooted and grounded in the Truth and the Love of it, hold fast the profession of your Faith firm unto the end. But,

We must take notice, that 'tis not to be obstinate in an *Heresie*, to be stiff in a *Schism* that's here injoyned us: A man may be stedfast in his owne opinion, peremptory for his Party, and yet fall

short

short of this Duty; nay, if he happen to be in the wrong, the more tenacious he is, the greater is his sin. Constancy is an excellent thing if well placed; Perseverance an excellent Grace, but must still be ingaged in that which is good.

'Tis no commendation to an old Thief, that he will not be reclaimed from his former courses and company. Nor do I value the sufferings of a *Romish Priest*, though he hath the hardiness to dye at *Tyburne*; he is not punished for *obeying God*, but for *disobeying* the just *Lawes* of his *lawfull Prince*. A 1 Pet. 4. 15. man may suffer as a *Busie-body*, or as an *Evil-doer*, and he hath the rewards in his own hands, he hath his reward. 'Tis in vain to talk of sufferings, unless the Cause will bear it; 'tis not the *suffering*, but the *Cause* that makes the Martyr.

3. *Stand fast*; Ἐν τάξει, in that *Order*, *Place*, and *Station*, wherein you are set by your *Great General*; which I add, because I find it joyned with *Stedfastness of Faith*, Col. 2. 5. And the Apostle was much pleased to observe their *Order*, as well as their *Stedfastness* in the Faith. Elsewhere we find him troubled to see some that did walk *disorderly*. 'Tis a *Military* word; they kept not *Rank and File*, Answer. 2 Thes. 3. 6, 7.

not

nor regarded the *Word of Command*, as Soldiers are obliged to do. (a) If through ignorance, negligence, or perversness, a Soldier forsakes his place, and breaks Discipline, he casts his *Division*, it may be the whole *Company* into *Confusion*, and makes an easier entrance for the Enemy. *Mannius Curius*, when *Consul*, was wont to say, *Non opus est Reipublicæ eo milite qui parere non potest.* The Common-Wealth had no need of that Soldier who knew not how to obey Orders. When the *Holy Ghost* would describe an Army that should be invincible, and bear all before them, he sayes, that they should *march* every one in his *way*, and none should *break their Ranks*.

(a) *Nihil magis in acie custodiendum est, quam ut omnes milites ordinem incedendi servent: Periculum enim ab hostibus semper gradissimum sustinet divisus & inordinatus exercitus.* —— Vegetius de re Milit. l. 7.

Joel. 2. 7.

The *Church* (as you heard) is an *Army*, and a terrible one too; but 'tis while shee *marches* with *Banners*, while due Order and Discipline is maintained, and every Soldier keeps his own place and station; so long the Gates of Hell shall not prevail against her. But when these are neglected, or trampled under foot, she is quite another thing (like *Samson* without his locks) she may be a *Multitude*, a *Rout*, but will hardly bear the name of an *Army*.

Cant. 6. 4.

Believe

Believe it, Sirs, *Order* is a *precious thing*, and *Government* a rare *Jewel*, which we ought to acknowledge as the greatest Blessings; without which all things would run into present *Confusion*, and the whole World would be nothing else, but *Magnum Latrocinium*, a great Nest of Thieves and Robbers.

'Tis not in our choice to stand where we will, and do what we list in *Gods Army*; but must faithfully discharge that Duty, and manage that particular place, which is committed to our trust. Every private Soldier must not snatch at the *Leading-Staff*, nor usurp a Command not regularly put into his hand.

Every one that can *Moot a Case at Law*, may not presently erect a Tribunal, and pass sentence upon mens *Lives and Fortunes*; but he onely who can answer that Question, *Quis te constituit Judicem?* Who hath made thee a Judge?

Every one that can *Exercise a small Party*, may not presently *Beat up his Drums*, *Array*, and lead men to the Field, to destroy whomsoever he fancies to be an Enemy, till he have received a Commission. And yet how Common hath it been for

one that hath gotten but the gift of the Tongue, a little of talking, with a large stock of Confidence, to invade the *Pulpit*, and make himself an *Officer and Teacher in the Church*? He that was never so much as a *Corporal in the Schools*, will be a *Captain in the Church*, and every *Lanspizado* thinks himself a *Collonel*. He will *obey* no *Orders* but those of his own making; nor them long, it being as bad as death to him to be limited and confined. When he is commanded to *March*, he will *Retreat*; when to *Wheel to the Right*, he will be sure to do it to the *Left*. As one once complained, *Ordo Militum nunc est Ordinem non tenere*: As if the excellency of a Soldier consisted in contradicting and thwarting the Command of his Superior Officers.

3. But we go on; 'Tis not enough for a Soldier to stand his Ground, but he must behave himself valiantly on it; 'tis not enough to defend his own *Post*, but he must endeavour to force his Enemies from theirs. He therefore adds, Ἀνδίζεσθε, *Quit your selves like men*; an expression we find 1 *Sam.* 4. 9. where the Philistims encouraging their Men to Battel, use these words, *Be strong, and quit your selves like men, O ye Philistims.*

Esiote

Estote Viri, so 'tis usually translated; but is translated by *Vir*, and both Words in their several Languages signifie not any *mean* or *ordinary Person*, but a *Man of Worth*, *Valour*, and *Prowess*; so sayes *David* to *Abner*, *Art not thou a Man, a valiant Man, a worthy Person, there is none like thee?* 1 Sam. 26. 15.

But the Words import more; and are more properly rendred by others, *Estote in Viros*, a known *Hebraism*; *As, ero tibi in Deum*, I will be unto thee for a God; that is, Truly and effectually to all intents and purposes; so here, Be ye for *Men*, stand not for *Cyphers*, fill not up onely the place of Soldiers, but be what you appear to be indeed.

A form of speech, much like those frequently used in Scripture to excite and stirr up, to animate and incourage Soldiers to behave themselves manfully and with undaunted Resolution. Thus *Moses* to *Joshua*, *Be strong, and of a good courage*; thus *Hezekiah* to his *Captains*; *Be strong and courageous, be not afraid nor dismayd.* Jos. 1. 6. 2 Chr. 32. 7. There is some thing that is the *peculiar* vertue of every *rank* and *condition* of men, and that in a Soldier is *Valour*; *Viriliter agere*, to Act like a man, and that two wayes, { 1. *Passively.* 2. *Actively.*

1. *Ferendo*, in sufferance and bearing; 1. *Hardships*, 2. *the impressions and assaults* of his *Enemies*.

1. He must quit himself like a man *in bearing hardships*; *Sufferance*, which is a *well compactedness and ability of Body*, and a *natural stoutness and resolvedness of mind*, to bear hardness, is the first requisite to the making of a *Compleat Soldier*. He must be able to feed low, to lye hard, to endure heat and cold, hunger, thirst, and nakedness. Effeminacy may sneak in a *Coach*, but must not be admitted into the *Camp*. He that cannot sleep but in a Feather Bed, not eate but at a *French Ordinary*, nor break his sleep, will never do much service in a sharp War. He that spends his time between the *Comb* and the *Glass*; and (as *Seneca* said of such *Carpet Knights*) *Mallet rempublicam turbari quam comam*, had rather an Army should be routed, than his *Perriwig* be discomposed, will do no great feats nor service in the Field.

2. A Soldier must behave himself *like a man*, in *receiving* the *Assaults*, and *bearing* the *Impressions* of an Enemy; not like those delicate Youths in the History, who were no sooner touch'd in their tender Faces by their *Enemies Weapons* but they threw

threw downe their owne, and runn away. Nor like the Children of *Ephraim*, who being harnassed, and carrying Bowes, turned their Backs in the day of Battel. But like that *Order of Ancient Knights* in *France*, a part of whose Military Oath it was, *That they should never turn their backs upon their Enemies*. The *Lacedemonian* Women were wont to charge their Sons when they went out to Battel, *Ut aut vivi cum armis in conspectum earum venirent, aut mortui in armis referrentur*; that they should either return *with their Arms*, or *dye in them*, *Val. Max. l. 2. c. 2.* Psalm. 78. 9.

Even the tender Mothers amongst the *Romans*, would not lament their Sons that fell in Battell, but rejoyced when their Wounds were in their fore parts and not in their backs.

2. *Feriendo*, * in smiting; He must quit himself like a Man in Fighting too; he must be as rea- to *give* as to *receive* blows: Their Commission runs, *To Kill, Destroy, and do to Death*: Like *Samson*, that *Smote his Enemies hip and thigh*; or like *Davids* Worthies, whose exploits, were they not recorded in Scripture, would stagger our belief. In these lyes the Gallantry of a Soldier, in *Bearing hardship*,

* *Disce ferire, Disce Mori; syllaba una brevis aut longior tua facta variabit, vel occides vel occides, ad utrumlibet horis locisque omnibus te paratum exhibe.* Fr. Petrarch.

Judg. 15. 8. 2 Sam 23.

hardship, enduring blows, and *beating down* his Enemies.

And in all these, the Christian Souldier must shew his valour too.

2 Tim. 2. 3. 1. In sufferance of Hardship; Thou therefore endure *hardness* as a good Souldier of Jesus Christ. They must and will submit to any termes; be fed and cloathed as their General pleases. No place so far, no ways so foul, no weather so sharp, but they will *March*, if their Commander give the word. No severities of Religion, how great soever, whether they be fastings, mortifications, pulling out of Right Eyes, cutting off of right hands, giving up their bodies to torments and to death it self, can terrify or affright them. They can live upon any thing, upon nothing, but a bare promise, and never *mutinie for want of present pay.*

2. He must shew his valour too, in bearing the Impression of Enemies on every side; they are not daunted with the approach of Enemies but (like *David* toward *Goliah*) run half way to meet them. If temptations come, persecution come, death come, welcome what God sends; they stand their ground,

receive

receive and bear all with invincible courage. As *Tertul.* sayes of his Souldier, *Ruffianus suo sanguine, totus de Apostolo armatus, Dominicum Christi in Cœlis expectat.* Being dyed red in his own blood, Arm'd at all points with the Apostles Armour, he stands ready to encounter all difficulties, expecting his reward from Christ in Heaven.

Lastly, He must shew his valour in *fighting too.* A Christian must take to himself the *whole Armour* of God; He hath his *offensive* as well as his *defensive* Weapons; his *Sword* as well as his *Target, the sword of the Spirit* as well as the *buckler of Faith*, and the *Helmet* of *Salvation*, whereby he may be able *to stand* and to *withstand* in the evil day. 'Tis not enough to defend our selves, but we must also *repulse* our Enemies: not only be *vigilant* against the wiles of Satan, *but resist him too.* And for our comfort St. *James* tells us, that he is but a Coward, if we bear up to him; *Resist the devil and he will fly.* We must fight if we expect the Crown. In all those Epistles to the seven Churches where Heaven is promised under several Metaphors, still, *Vincenti Dabitur*, the hidden Manna, the white stone, &c. is given to him that *overcometh.*

Eph. 6. 11.

1 Pet. 5. 9.

Jam. 4. 7.

Rev. 2. 3. 7.

4. But

4. But I hasten to the last thing in the Text, κρατεῖσθε, shew your selves strong by keeping your Enemies under, κρατέω is *fortiter impero*, to command and rule like a man of wisdome and courage. Having subdued his Enemies, the Souldiers next and greatest care must be to *Rule* them, and keep them in obedience. 'Tis as much skill to know how to *use and enjoy* a Victory, as to *obtain it*. Neither is it less vertue to *defend* what we have gotten, then *to get it*.

Hence it hath been the care of all Prudent Commanders so to settle their new acquisitions, as to take away all possibilities and hopes of future insurrections and rebellions. When the *Philistims* had conquered *Israel*, they left them neither Sword nor Spear, nor so much as a Smith amongst them to sharpen their Axes or their Ox goads. So *Cyrus in Justin*, having conquered the Rebellious *Lydians*, & *arma & equos ademit*, took away both their Horses and Arms, and effeminated their Spirits, by imploying them in mean and sordid work, that they might neither have *courage* nor *advantage* to give him further trouble.

And this also must be the great care of the Christian

stian Souldier; Being delivered *from the bondage of Corruption into the glorious liberty of the Sons of God, he should stand fast, and not be intangled again with the yoak of Bondage; For if after he hath escaped the pollutions of the World, he be again entangled therewith, his latter end is worse then the beginning.* Rom. 8. 15. 2. Pet. 2. 19.

Hast thou been a Swearer, Drunkard, unclean person? hath God opened thine Eyes to see thy faults? Given thee a heart to repent of them, grace to break their yoak from off thy neck? now make use of thy best wisdome and valour to keep them under. Be not again intangled with them, nor overcome by them, *For it had been better not to have known the way of Righteousness, then after thou hast known it, to turn aside from the holy Commandment.* 2. Pet. 2. 21.

Of all *Postures*, none so ill becomes the true Convert, as *Facis about*, and *as you were*, which is but according to the Proverb, *to return with the Dog to his vomit*, and *with the Sow to her wallowing in the mire.*

Keep a watchful eye over your Corruptions, and let not your lusts get head again. Withdraw all incentives and fewell, keep ammunition and provision, from these Enemies, and starve them out. For these are your greatest Enemies. The Devil

indeed is a cunning and sore Enemy, but he could not so easily hurt us, were there not a *false party* in our bosomes, which were ready to *invite him*, and to open *the Gates* to let him in.

Consider, I beseech you, how unreasonable a thing it is, that *Man*, *a Noble Creature*, made after the likeness of God, should so far degenerate, as to have his *ear boared*, and become a willing slave to the Prince of darkness.

How unseemly a thing it is to see *Hercules* spinning at *Omphale's* distaffe? *Samsons* head lolling in *Dalilah's* lap? and him, who could snap asunder the strongest coards like twine threads, held captive with one of her Locks? how *unmanly* a sight it is to see him who can command *men*, to be conquered by *women*? and those who have *subdued Armies*, to be *mastred* by their own *brutish Lusts*.

And now me-thinks, it should be time *to sound a Retreat*: Give me leave only to make one *running March over the ground*, read over my Text again, and then we shall *Lodge the Colours*.

Gentlemen Souldiers, You who are under *God* and the *King*, the *Walls* and *Bulwarks* of the City, and that Famous Nursery, whence have sprung so many

Noble

Noble Souls; and may every year add to their number, that may ſerve God, their King and Country in the preſent and Succeeding Generation!

1. *Watch ye*, (as I doubt not but you will) againſt whatſoever Enemies to the *Publique Peace*, *Ne aliquid detrimenti capiat reſpublica*, that the Common-weale incur no damage, as far as lyes in your place or power to prevent it.

Be Watchful over your own *Hearts* and *Lives*; Beware of the *Stratagems* and *Ambuſhments* of Sathan; Leſt, when you have been Inſtruments to preſerve the *Nations Peace*, *you break your own*; and when you have *ſaved others*, *your ſelves periſh*.

Stand faſt, in your Faith given to God when you were firſt liſted into the *Muſter-Roll* amongſt his Souldiers. There's nothing more ignominious to a Souldier than to break his *Parall*.

Stand faſt, in that Faith which was once delivered to the Saints, which is as purely profeſt here as in any Nation in the World. Count every *Article of Religion* as well worth contending for as a *Crown*, and that it would be your honour (ſhould you be call'd to it) to follow the *Noble Army of Mar-*

tyrs, which is *march't* before you, giving Testimony to the Gospel, by their dearest blood.

Stand fast in your Faith and Allegeance to our *Gracious Soveraign*, and become not upon any sollicitations or pretences, either *Authors or Fauters of any faction.* Meddle not with those who are given to change.

Quit your selves like men, in all your undertakings; *Let* not *rashness* hurry you to any thing that is unjust or misbecoming you: Nor let *pusillanimity* withhold you from any necessary Duty. Conquer your selves *first*, (which is the greatest conquest.) And bring down every high thought to the obedience of Christ. *Receive* the *Impressions* of your spiritual Enemies *with Patience*, and *repell* them with *courage*; Put on the whole Armour of God, get into Gods way, and keep there; and then you may say with David, *Though an hoast of men were incamped against me, yet would I not fear*, or (as he once) though every Tile in the City were a Devil, you need not be afraid.

And be strong; strong in Faith, strong in Gods grace, and in the power of his might; in Conquering go on to Conquer. Having once *routed* your Enemies,

Enemies, let them *rally* no more; having *dismantled* their *Garrisons*, let them lye under the Curse of *Jericho*, and *never be rebuilt*, but Rule over them with a Rod of Iron; while you are doing such work (which is purely Gods) to use *Hezechias* words, you need not be afraid, nor be dismaid, but be strong and couragious, for the Lord your God is with you to help you, and to fight for you. Judg. 6. ult.

Thus *fighting*, you may live with *Comfort*, and dye with *Confidence*, and say with St. *Paul*, *I have fought the good fight, I have finished my course, I have kept the faith, henceforth is Laid up for me a Crown of righteousness*; The *Conflict* may be *sharp*, but the *Reward* is *great* and *certain*. We must run ere we can win the Garland; Fight and Conquer, ere we can receive the Crown.

There's nothing more *August and splendid* in the Eyes of men then a Crown. What will not an ambitious man *venture*, what will he not do to gain it? He will venture Limbs, Life, Estate, Friends, Body, Soul, all. He will break faith with God and man; he will dig his way to it, through the Bowels of his neerest relations; and swim to it through a Sea of blood.

Yet

Yet this is the reward of every good and faithful Souldier in Gods Camp.

Every Souldier that fights in Earthly Battels, weares not a Crown, nor must he expect it. *There* must be many *hands* to *win* that *Crown*, which one only *Head* must *wear*. But *here* every Souldier shall have a *Crown*. The Crown is not only for me (saith the Apostle) but for every one, that fights and conquers?

And what manner of *Crown* is it? 'Tis not,

Tertull. de Corona Milit. c. 13. 14. A *Crown* or *Chaplet* of withering *Flowers*, such as were wont to be given to the *Victors* in the *Græcian Games*; Not,

A *Crown* of *Grass*, which was to be given (amongst the Romans) to him that had *raised a Siege* and *delivered a City*; Not,

Aulus Gellius. l. 5. c. 6. A *Crown* of *Oak*, which was given to him who *had rescued* a Roman Citizen when he was taken Captive, and slain him that took him in the place: Not,

A *Crown* of *Myrtle*, which was given in their *Ovations*; Nor of *Laurel*, which was given to their greatest *Conquerours*, in their most stately *triumphs*: nay further yet. Not,

A *Crown* of *Gold*, which is usually bestudded with anxious thoughts, and doth not so much adorn the head, as overburden, with Cares, the heart of him that wears it. But what is it then? 'Tis,

A *Crown of Righteousness*, a *Crown of Life*, a *Crown of Glory*.

To the enjoyment of which *Crown*, he of his infinite mercy bring us, who is the *Captain of our Salvation*, who was *Crown'd with Thorns*, and suffered death for our sakes, even the Lord Jesus Christ, God blessed for ever; to whom with the Father, and the holy Spirit, three Persons and one God, be given, as is due, all Honour and Glory, Now and for Ever. *Amen*.

FINIS.